

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXIX. No. 1.

JANUARY, 1898.

\$3.50 per annum.

*How to study the Chinese Language so as to get a
Good Working Knowledge of it.**

BY REV. A. P. PARKER, D.D.

THE gift of language is one among the greatest boons that a benevolent Creator has bestowed upon man, the crowning work of his creative power. Some of the deepest and most exalted joys of the human soul can be enjoyed only by means of this wonderful gift. Whether it was bestowed by God directly in the first creative act, or whether man was left to work out the long laborious process for himself, and what was the original language of the human race, are questions that it would be difficult, perhaps, to decide in the presence of such conflicting testimony and opposing views as are now available. For my own part I am strongly inclined to the opinion that the first man spoke his own language as well as or better than any of his posterity. In fact I am quite inclined to the belief that the early history of the human race was a period of the highest civilisation in many respects that the race has ever known.

What a wonderful thing indeed is human speech! By means of certain mechanical movements of the throat and tongue and lips, the circumambient air is set in motion, and that subtle thing that we call thought is conveyed from one mind to another. By means of crooks and turns of a pen certain magical marks are made on paper, along which a human soul travels and comes in contact with other kindred souls, and feelings are stirred and passions aroused which shake thrones and decide the destiny of empires. The possession of such a gift while it brings so much pleasure brings also with it tremendous responsibility. For the Master has said, "by thy words shalt thou be justified and by thy words shalt thou be condemned." It becomes us therefore to make the best use possible of such a

* Read before the Shanghai Missionary Association.

gift, that with it we may do the most good in the world and secure for ourselves the highest measure of reward in the world to come.

I suppose there is no subject that engages the anxious thought of the missionary of more importance than the one that we are to discuss to-night. A good working knowledge of the Chinese language, especially of the spoken language, is fundamental to the successful prosecution of the missionary enterprise in this country. We can make no progress without it. Upon the proper use of the language depends in a large measure the success or failure of the missionary. The voice is our great instrument for propagating the Gospel. There is no power equal to this in the whole range of human agency—the living voice appealing directly to the ear of the listener—and the use of the language, of words, phrases, idioms, makes or unmakes the impression that the hearers receive, when we speak to them in their own tongue of the wonderful works of God. And, alas! no miraculous gift of tongues is vouchsafed to us, as was bestowed upon the first missionaries of the cross. We are compelled to dig and delve and go through the long weary process of learning the strange sounds and accumulating words and phrases and vocabulary. No doubt many of us have often longed for the gift of tongues, so that we might proceed at once on our arrival in the country to do the great work that we have come here to do. And indeed from a superficial view of the case one might think that such a gift would be a great saving of time and strength. But a closer study of the real nature of our work, must convince us that it is well for us that we are obliged to take some time to acquire the language. There are many things for the missionary to learn, besides the language, before he can do successful work, and the time spent in the acquisition of the language is none too long for him to acquire that knowledge of the people and of the best methods of bringing the Gospel to them that is so essential to effective service.

Being restricted therefore to this slow wearisome process it is important that we seek out the best methods of using our time and strength so as to secure the desired end as rapidly and as easily as possible. It is for the purpose of studying this question briefly that we have met here to-night. But I must say in advance that I do not propose to point out any royal road to learning Chinese. There is no such road. At least I have not met any one who has found it. Neither do I presume to set myself up as a teacher of others on this subject as if I had found *the* best method of study. And here again I must suppose that no one has found *the* best method. But I responded to the call of the committee for a paper on the subject in the hope that an interchange of views might be elicited that would be profitable to all, more or less, according to the

stage of advancement we have reached. For the older one grows in China the less confident he feels in regard to his attainments in the language and literature of the people, and the more ready he is to listen to the experience of others on the subject. The Chinese language is a great deep. I doubt if any one has ever sounded its depths. A recent scientific writer has said that the net result of the study of the subject of electricity in recent years has been to bring scientists to see that they know less about electricity now than the scientists of fifty years ago claimed to know about it. And so it is largely with the student of Chinese. After many years of study he feels that he knows less about it than he thought he knew at a much earlier period of his career.

What I shall say may be put under some four or five heads.

I. First of all the beginner must have a teacher. He cannot learn Chinese from a foreigner nor from books alone. One might indeed learn to read the character from books alone. As I heard of the case of a man whom Dr. Lambuth met in New York several years ago who had learned to read Chinese fairly well by the use of dictionary, vocabulary, etc., without the aid of a teacher. But of course he had not learned the sounds of the characters. He had only gotten their meaning. Neither can the beginner learn Chinese from a foreigner. It is true the foreigner may help in the beginning in giving directions as to what to study and how to study, in explaining the meaning of characters and phrases, etc. But such help ought to be used guardedly, as it is liable to become a hindrance rather than a help, principally in the way of leading to wrong pronunciations.

Now there are three qualities that are essential to a good teacher. First, he should be a good scholar. It is a mistake to suppose that any sort of a man will do for a teacher for a beginner. We would not think of appointing an uneducated countryman to teach a German the English language. No more should a half educated Chinese be employed to teach a foreigner Chinese. While it may not be necessary to employ the most expensive kind of a teacher in the beginning, it is necessary to have a man who knows his own language both spoken and written, in order for the beginner to make the most satisfactory progress.

2. The teacher should not speak English. It may seem very necessary at first that the beginner should have some explanation of the meaning of the words, yet it will be found that the progress with a teacher that does not know English may at first be slow, yet it is in the long run surer and really more rapid than with an English-speaking teacher. An English-speaking teacher becomes a snare to the learner. He will not use what Chinese he has learned as long

as he can talk to his teacher in English, and thus fails to get the practice in speaking that is all important.

3. The teacher should be a gentleman, knowing how to conduct himself with good manners, and also cleanly in his person. Few things in the early experience of the missionary are more unpleasant than the rude familiarity that characterizes some teachers that we meet with, who think they have a right to lie down on the lounge, loll in the easy chairs and go about peeping into every hole and corner of the room. One such teacher I heard of got more than he bargained for. In the absence of his pupil, the missionary, he found a piece of Castile soap on the sideboard, and thinking it was something good to eat he took a good sized bite of it. When the missionary returned to the room he discovered that the teacher had been eating the soap, and he asked him if it tasted good. The teacher, game to the last, said it was very good!

Another point in regard to teachers is that they should be changed at least once a year, and once in six months would be better still, provided a suitable man could be secured for another teacher. The reason for the necessity of such a change is that the teacher and the learner get used to each other and the teacher will use only the words that he knows his pupil understands, thus greatly retarding the progress of the pupil in acquiring new words. The wire edge of interest and carefulness wears off after a few months, and the teacher lets the pupil blunder along without correcting him. The teacher gets tired of the repeated corrections and gives it up as a bad job. At the same time the learner gets used to the teacher's way of talking, and he finds it difficult to understand others who use different words or pronounce somewhat differently. For these reasons an occasional change of teachers becomes a necessity. It might be thought by some of the uninitiated that *ability to teach* ought to be mentioned as a necessary qualification of a teacher. But this is something that a short experience here leads one to leave out of the account as useless to hope for. A Chinese teacher does not know how to teach, and cannot learn.

II. The second general topic into which our subject may be divided is in regard to the books that are needed. The first one to be mentioned as necessary in this part of the country is Yates's First Lessons in the Shanghai Dialect, or Mateer's Mandarin Lessons for those who wish to study the Mandarin. Next to these in importance is a dictionary. Giles's is the best, on account of the copious supply of illustrative sentences which define the given character much more clearly than any amount of isolated definitions in English. Williams' Dictionary is excellent, and will answer all practical purposes for those who do not care to spend so much money

on a dictionary as Giles's costs. Next to these, or rather I should say, before them in importance, comes the New Testament in the colloquial. Lord Macaulay, who learned most of the languages of continental Europe besides Greek and Latin, used to say that when he wanted to learn a new language he would read the New Testament in that language as the easiest and most expeditious way of learning the language in question. The reason for this is to be found, no doubt, in the fact that we are so thoroughly familiar with the thought of the New Testament that we can easily acquire the language. Martin's Analytical Reader is very useful for learning some two thousand of the most common characters, and the China Inland Mission's Mandarin Primer is also very helpful. At a later stage of progress, say about the beginning of the second year of study, a good clear type edition of the Chinese Four Books with Legge's English translation, will be necessary. This last is very expensive, and many do not buy it on that account. But the English text is published in a cheaper form for the Four Books in two volumes, one called the *Life and Works of Confucius* and the other *The Life and Works of Mencius*. Other books for study, as well as the best books of reference, are indicated in the various courses of study that are adopted for use in most missions.

III. The third point I wish to discuss is *Methods of Study*. And here I suppose we have reached the real heart of the subject, and if we are to strike fire at all this is the place to do so. Now the first object, it seems to me, in the study of this language, should be to train the ear and the tongue, that is, to hear distinctly and to pronounce accurately. The first two or three months should be spent in hearing the teacher read over the characters in the First Lessons, and one of the Gospels, say Mark, and trying to imitate him in pronouncing them at sight, and in learning the names of things and simple sentences. Learn to associate the sound of the character directly with the character, without the help of the Romanization, and the name of the object directly with it, without the help of the English name. Don't be in too big a hurry to get at the meaning of the characters; work that out gradually. And even after you have begun to pay more attention to the meaning of words and phrases, always devote a good portion of the day to drilling the ear and vocal organs in hearing and pronouncing characters. Drill, drill, drill in pronunciation, giving special attention to aspirates and tones. And learn to use your dictionary yourself. Do not depend on the teacher to find the characters for you. In order to be able to do this you must learn the 214 radicals, which are the alphabet of the Chinese language, during the first six

months or year of study. The more thoroughly this is done the easier it will be to analyze characters and remember them as well as to find them in the dictionary.

Don't attempt to make a clean sweep of everything as you go, but after having gone over a certain amount, say several chapters, or even a whole Gospel, with tolerable carefulness, turn back for review. By this means the mind is kept fresh while exploring new fields, and at the same time thoroughness is secured by frequent repetition of the lessons already gone over. Bend all your energies, for the first year at least, to learning to speak. For the missionary learning the Chinese language the first and greatest commandment is, *learn to talk*. Get your tongue loose. This is essential, primal, fundamental. Without it all else is comparative failure. And because this is so, I urge that the thorough systematic drill of the ear and the vocal organs should be the chief object aimed at in beginning the study of the Chinese language.

2. A second point to be noticed under methods of study is the *amount of time* to be given to the study and how that time may be employed to the best advantage. For the first four or five months I should say give six to seven hours a day to study with the teacher. After that half a day in the study with the teacher will be sufficient, and the other half should be spent in mingling with the people in one way or another. Go to the chapel and hear the native preacher and the missionary preach; go out on the street with a vocabulary in hand and talk to anybody that will engage in conversation with you; go with the older missionaries to visit the day-schools; with the Bible-women on their rounds; to the tea shops, temples, stores, anywhere and everywhere that you can find any one on whom you can practice what you have learned and learn something that you don't know. Do not depend solely on the teacher. You will find that other people use different words, or the same words in different senses, or in different combinations from what he does, and you must get a consensus of usage in order to be able to use the language correctly. The man who sticks to his study, and does not mingle much with the people, will never attain to a fluent use of the spoken language, and in fact I may say will never learn to speak at all.

Again, when you have learned anything put it to use at once. Try it on somebody and see if he understands it, and if he does not, find out what is the reason. Fire away! hit or miss. Don't be afraid that some one will laugh at you. Most people have made as big blunders as you are likely to make. The way to learn to swim is to swim, and the way to learn to speak is to speak. If you wait till you know how you will never learn at all. After six months,

or at most a year, of study one ought to begin to preach, or perhaps we had better say practice preaching. It may be more practice than preach. But a beginning ought to be made as early as possible and practice will give confidence and serve to fix strongly in the mind what has been already learned.

The whole of the first two years of one's missionary life should be given to the study of the language. Those in authority in the mission should see to it that the new comer has this time for study. Nothing should be allowed to interfere with the study during these two years. They are the most precious time in the whole of one's life for the acquisition of the language. If one does not get a good start during this time he will in all probability be crippled for life and go limping and halting in the use of the language through the whole of his missionary career. After these two years are passed the regular work and its responsibilities begin to crowd upon the attention; time and energy are required for other duties that seem to be more important, and systematic study is more and more pushed to one side or rendered impossible.

3. Another point under methods of study I have already hinted at, viz., that the student should be very sparing in the use of any system of Romanization, especially one of his own make. He should rather cultivate the habit of associating the sound of the character directly with the character itself without the help of the Romanized representation of it. A great deal has been said about Romanizing the Chinese language, and many and variant systems have been proposed to represent the sounds of the characters, all more or less imperfect. But it may be said of one and all of them that their use for the beginner in the study of the language is of doubtful utility. Two serious injuries result from the too free use of these Romanized systems. One is faulty pronunciation. It is impossible to represent the sounds of the Chinese characters by means of Roman letters, simply because there are very few of the sounds in the Chinese that are just like any sounds in our Western languages while some of the sounds are as different as it is possible to conceive human speech to be. Hence the beginner depending on the Romanization will pronounce according to the powers of the letters used to represent the Chinese, even though he may think he is following his teacher; his ear and tongue will be deceived and biased by the Roman letters and faulty pronunciation will surely result. Another injury is the slowness with which the written character will be learned when one depends upon the Romanization. This may seem strange if not paradoxical. But the experience of most persons will show, I think, that their progress in the acquisition of the written language has been much faster and more satisfactory after

they have given up depending on the Romanized as a sort of crutch and have struck out to walk alone, or in other words to associate the sound of the character directly with the character itself.

The Romanised is of some use, if employed with discretion, first, in making occasional notes to assist in recognising characters that have been already learned and forgotten, and second, in classifying characters, the pronunciation of which is somewhat uncertain. But in any case it should be used sparingly, and on no account should any one attempt to form a system of his own until he has been here a few years and has become pretty well grounded in the language and has his ear well trained to distinguish sounds. When one first arrives on the field and begins the study of the language, Chinese characters all sound alike, just as all the faces of the people look alike, and it is only after some considerable period of observation and experience that one is able to distinguish between those that are different in the one case or the other.

4. A fourth point in this connection is that the student should always strive to associate the object or thought directly with the language and not depend on translation. In other words, form the habit as early as possible of thinking in Chinese. When you see a door think of *mén*; when you feel the wind blowing think of *fēng*; when you have occasion to speak of *joy* think directly of *k'a-wēh*. Do not allow yourself to think first of door, wind, joy, etc., and then translate them into Chinese. One can never be a fluent speaker in any language till he has *learned to think in that language*. To depend on translating is to walk on crutches—slow hesitating speech, topsy turvy idiom and general inefficiency is the result. It is on this account that the new system of studying languages invented by Prof. Guion has met with such success. In this system the learner is taught to look at an object or an action and give the name to it in the new language at once without the intermediate process of first thinking what it is called in his own language and then translating it into the new language.

After a year spent on the colloquial, during which the New Testament and a large portion of the Old, say some ten or twelve books, or their equivalent in other colloquial books, should be read through pretty thoroughly and a fairly good vocabulary acquired; the *Wên-li* may be taken up with advantage. First study one or two of the Gospels, say John and Mark, in *Wên-li*, then some of the epistles, say Romans, First and Second Corinthians, and Hebrews and First and Second Peter. After this, and even before they are quite finished, part of the time should be given to the study of one of the Chinese Four Books. The *Great Learning* and *The Doctrine of the Mean* are the shortest, and most people begin with them. But *Lên*

Nü, that is, the *Confucian Analects*, are much easier to be understood, and I should say it would be better to begin on that. The books here mentioned should be read through by the end of the second year and their contents mastered, that is, one should be able to read and explain them with tolerable accuracy in two years if he can devote his time to the study and keeps his health and strength without interruption.

During this second year daily practice in writing the characters should be kept up. In fact writing should be begun early in the course of study, say after the first six months. Learn to write the characters. Form the habit of analysing them and seeing their component parts at a glance. Until you can do this with some degree of facility, you cannot be sure that you know a character, and after learning one in a book, and you see it on a shop sign, for instance, you cannot tell whether it is the same one or not.

6. After two years of study the duties and responsibilities of missionary work begin to press upon the missionary with constantly increasing weight, and necessarily less time is allowed for study. But the systematic study of the language ought, nevertheless, to be kept up for at least two years longer, that is, four years altogether, or until the whole of the Four Books with commentary have been read through, together with the whole of the Bible in Wên-li and colloquial and a number of Christian tracts in Wên-li. The learner should also in this time learn to write from memory at least the two thousand characters in Martin's Analytical Reader.

During these four years of study an important point to be always borne in mind is the necessity of learning variety of expression, or in other words of getting hold of as wide a range of vocabulary as possible. In order to become effective and pleasing speakers to our Chinese audiences we must avoid monotonous uniformity of expression. Too many of us fall into ruts in the use of the language. We learn how to express a certain idea in one way, it may be not the best way, and we make that expression do duty on all occasions until we wear it completely threadbare. Some missionaries become so stereotyped in the use of certain expressions that when they go to speak or lead in prayer we can tell beforehand what words they are going to use. It is needless to say that such poverty of expression greatly interferes with effective speaking. Moreover, we should learn something more than mere preaching language. Of course preaching language is first and foremost, as preaching and praying is our principal work. But it goes without saying that we can do this work much more effectively if we have a wider range of vocabulary than is found in the New Testament. Some missionaries can preach well who can hardly carry on a conversation with a native. Indeed how many

times have we all been conscious of the fact that it is easier to preach at a Chinese than to carry on a general conversation with him on a variety of subjects. However, we have illustrious precedent for this sort of thing. It is said that Lord Macaulay could talk learnedly in Italian about government, history, politics, etc., but when travelling in Italy, did not know enough of the common everyday language of the people to get his baggage through the Custom House. But we ought to branch out from the beaten track of religious terminology and take in a wider range of language. There are wide fields of the Chinese language that many of us seldom enter, much less cultivate. Official language, shop language, boat language, medical language, the language of the educated classes as distinguished from that of the uneducated classes, etc. If we have our attention fixed upon these lines of study we shall obtain much valuable material for our use in bringing the truths of the Gospel to bear upon the minds of this people.

7. A final point under this head is in regard to the kind of colloquial we should seek to learn. I venture to express the opinion that most of us have a tendency to get a kind of spoken language that is of too low a style. For it should be borne in mind that there is a great difference in the language used by the educated classes as compared to that used by the farmers, day laborers and other uneducated people. I do not of course advocate the use of that high falutin style affected by many of the literati, words of learned length and thundering sound by which they love to show their superiority to common people. But in our fear of too much *Wên-li* in our speech we are apt to run to the other extreme of using the low street talk of the uneducated classes which, while it does not help us much with the common people, is an offence to the better educated and more refined. Our aim should be to learn that kind of speech which will enable us to do the greatest good to the greatest number. And in doing so we need not be afraid of *Wên-li* words and phrases. There are scores and hundreds of *Wên-li* expressions which, while they belong to the book language they are yet good current coin of the realm and are perfectly well understood by everybody, even the coolie and the farmer. We often take a shy at a word or phrase, supposing it to be *Wên-li* and not understood if used in the colloquial, when the fact is it is because we have not learned it that it sounds strange and not because it is not well understood by everybody.

IV. The fourth division of my subject I will, in lieu of a better term, call Miscellaneous Matters. Under it I will group several points that do not seem to find a place under the heads already treated of.

1. The first of these is the question of a Course of Study for Missionaries. In the early days there were no courses of study, and

each missionary in studying the language did that which was right in his own eyes. Indeed away back in the early times they did not even have any books or helps of any kind. I remember hearing Mrs. Lambuth, wife of Dr. J. W. Lambuth, of sainted memory, say that when they began the study of the language they had neither vocabulary or dictionary, and when the native teacher came to give them a lesson their mode of procedure was to go about the room and point to different articles of furniture, table, chair, etc., and see what sort of a sound the teacher would make as they did so, and then they would try to imitate him on the supposition that the sound he made was the name of the article. However, according to Prof. Guion, this was not so bad a method after all, as it was the way he invented as the very best method of learning a language. But be that as it may, there can be no question that much valuable time has been lost by missionaries for lack of a course of study. The chief advantages of a course of study are four: 1. It prevents loss of time. Having such a course marked out, which has been adopted as the result of the experience and judgment of the older members of the mission, the new missionary does not have to make experiments for himself and waste a year or more before he decides what is the best line of study for him to settle down to. 2. It indicates the best books and the best order in which to take them so as to get the most benefit from them in the shortest time. 3. The prospect of an examination at stated times, generally at the end of each year, is a great stimulus, while the effort to get through with a certain amount of study in a given time will serve to hold one down to hard systematic study and thus much more rapid progress will be made than if one is left to himself without such aid and stimulus. 4. A course of study keeps one at work a longer time on the language than would be the case without it. Many stop studying too soon. They get what they think is a working knowledge of the language; at least they can make themselves understood by the people, and as the cares of their regular missionary work press upon them more and more, time for study is restricted and they practically stop studying long before they have obtained a real working knowledge of the language. A course of study extending over four years, with the necessity for an examination at the end of every year, will keep one at work for a longer period with the result that he will get a much better command of the language than he would otherwise get.

2. A second point under miscellaneous matters is the desirability of learning more than one dialect. We meet with all sorts of people in our missionary work, and a knowledge of two or three dialects will greatly aid us in communicating with those who do not speak the dialect that we first learned. Especially is it necessary

that we, living in this part of China, should learn Mandarin, at least so as to be able to understand it when we hear it spoken, though we may not be able to speak it very fluently ourselves. For it is a somewhat curious fact that the people from Mandarin-speaking regions coming to this part of the country, soon learn to understand the dialect spoken here, but seldom learn to speak the dialect themselves. They can therefore understand us when we speak to them in the Shanghai or Suchow dialect, but their replies to us will be in their own dialect, and if we do not understand their dialect we cannot carry on much of a conversation with them. There are great numbers of Cantonese living in Shanghai, and it would seem as if some of the large number of missionaries in this place ought to learn their language and make some special effort to reach them with the Gospel.

3. I give it as my opinion which may be taken for what it is worth, that the Five Classics should be read through pretty carefully some time during the first eight or ten years of one's missionary career. Also certain Buddhist and Taoist books, such as the *Tao Teh King*, the *Kan Yin Pien*, the *Life of Buddha*, &c. *The Three Kingdoms*, *The Fortunate Union*, and *The History of the Warring States*, are interesting novels that will be very useful in giving one an idea of the thoughts and feelings that sway the minds of this people. Also current Chinese literature ought to be kept up with to a certain extent. Especially should we read, occasionally at least, some of the native daily papers. To my mind there is nothing more interesting at the present juncture of affairs than to watch the growth and development of the native press. The increase of newspapers in Shanghai and other ports, both in numbers and circulation, is remarkable. No less than seven new Chinese newspapers have been started in Shanghai during the last six months, three of them since Chinese New Year. So now we have seven daily papers, one published every other day and one every ten days—nine in all, besides the monthly magazines and weeklies published by the missionaries and native Christians. Even a cursory perusal of these papers shows us what thoughts and feelings, aspirations and gropings after the light, are seething in the minds of the teeming millions of the people that surge along our streets and fill all our alleyways and our very houses. To be able to keep up with this current of thought, even to a limited extent, cannot fail to be very helpful to us in the prosecution of our great missionary enterprise.

4. It will no doubt have been observed by those who have followed me thus far, that I have taken the words "a working knowledge of the language" to include the ability to speak it with some degree of fluency and to read it readily. I have said nothing about

writing the language, that is, composing and writing letters, essays, books, etc. In order to have what may be justly called a working knowledge of the language it is not necessary to be able to write it, that is, to compose in it. So far as the experience of the great body of missionaries in China goes, it would seem that this high stage of progress is seldom if ever reached. Very few foreigners have ever become so thoroughly saturated with the spirit and genius of the book language—the *Wên-li*—as to be able to write so that a native will like to read what he has written. The reason for this failure to learn to write the language is not to be attributed entirely to the difficulty of learning it, or, shall we say it? the stupidity of the foreigner, but rather to the fact that the services of native scholars can be obtained so cheaply to do the work of writing that it is unnecessary for the missionary to spend so much time and strength as would be necessary to master the intricacies of the *Wên-li*. I have no doubt that foreigners in general can learn this language about as easily as they can other foreign languages, except in so far as the various European languages are more or less akin to each other and are therefore learned somewhat more easily than a tongue that is so very different from our own as Chinese is. At any rate we can certainly learn Chinese as easily as the Chinese can learn English. We would not like to acknowledge our inferiority to the Chinese by admitting that we cannot learn their language as thoroughly as they learn ours. But as there is no need for our doing so, because of the cheapness of native teachers and writers, we naturally feel like spending our time on matters of more importance. At the same time we must bear in mind the fact that there is a certain spirit and soul in a foreign language, whether it be European or Asiatic, that the alien can hardly, if ever, grasp or appropriate, and it is probable that even with the most thorough study of the written language no foreigner would be able to write a book in Chinese that would entirely suit the native taste. A recent noted English writer has said that no English book made by a foreigner, be he French, German, or what not, has ever lived long. All such sink into oblivion sooner or later. So it is not to be wondered at that books made by foreigners in China cannot last long, especially if the foreigner exerts a predominating influence over the style. We are obliged to leave the style to our native teachers and writers and only insist that the language they use expresses clearly the thought that we wish to convey.

5. I think I ought not to close without saying a word for the encouragement of any who, for one cause or another, never get a very thorough knowledge of the language, either written or spoken. Some I have heard of who, though they have not had a very fluent

use of the language, yet by their godly life and earnest zeal have had more influence on the lives of the Chinese, both Christian and heathen, than the most fluent speaker could possibly have without such a spirit of faithful and devoted service. Thus it is that in this, as in everything else connected with our work, it is only when we are full of faith and the Holy Ghost that through us much people will be added to the Lord.

In conclusion. Let us pray for the Tongue of Fire given at Pentecost and which is still the heritage of the Church, that is, the fullness of Him that filleth all in all. Let us capture this Chinese language for our Lord. Let us cast the heathenism, the deadly errors, the devil himself out of it, and make it the channel of the greatest blessings to this people that their language has ever brought to them, in all the range of its millenniums of history. By the blessing of God upon us as Christian missionaries this language, now so saturated with superstition, shall be baptised and cleansed from its idolatry and false teachings and made to be one of the grandest of the human agencies ordained of God for the salvation of a lost world.

Critique of a Recent "In Memoriam."

BY REV. SAMUEL I. WOODBRIDGE.

[Southern Presbyterian Mission.]

IN the September number of the *Wan Kwoh Kung Pao* there appears an article entitled in the English Index: "In Memoriam—Rev. Mr. Reid." Translated literally into plain English it is as follows:—

"My honoured Father, John Reid, of New York, America, was descended from a noble Scotch-English family. My grandfather, Thomas, was a professor in a Scotch university when Napoleon distinguished himself in France. During the time in which that general conquered Italy, annexed Egypt, put down Portugal, ruled Spain, extirpated Austria, defeated Russia, ruined Prussia and intimidated England, the continent of Europe was in a state of commotion. This lasted until England, unwilling to submit, joined her forces with those of Russia and Germany, and Napoleon was captured and banished to the Island. My Father was born after the death of Napoleon, but until he had grown nearly to manhood unrest and disquiet still prevailed. At this time America alone considered literature and education to be of prime importance. Unlike Paris and the other republics where every one wished to rule *ad libitum*

the Executive was changed every four years, and the people were prosperous and happy in every department of letters and business. The former were not ambitious of conquest, and the latter, free from calamity, gloried not in war. Thus trade was active, and whilst all other countries made continual appeals to the sword, America was exempt from disturbances. So this country, originally a dependency of England, offered a place of refuge to those who were compelled to leave the Old Country by the stress of the times, and many others were attracted thither by the favourable reports of their friends and relatives who had already made America their home.

"Taking a broad view of the world, and seeing that Europe had become a group of contending states, my Father concluded that the lull of war was but temporary, and that in the end the people would be reduced to extremity. In consequence of this, the idea of going to America forced itself upon him. He soon made up his mind, and in 1836, at the age of sixteen, he left England. Entering New York University he pursued a three years' course in Metaphysics. Here he stood among the first in six examinations. The *Kiao-t'ang* (教堂) successively invited him to be their teacher, and in this capacity he laboured indefatigably forty years. He said: 'Transforming virtue must come primarily from Heaven; Heaven begets the people; the people serve Heaven as Father.' Consequently he founded the doctrine with this design: 'What is to be learned, is a conformity of the whole nature to Heaven; what is to be cherished, is universal love and parental kindness; what is to be done as service, is the general distribution of alms.' Wherever he went both officials and people honoured him. In 1847 my Father married an American lady two years his senior. From this union four sons were born, two of whom died in childhood. The eldest faithfully and dutifully remains at the old home; the youngest is Gilbert, an American Provincial Graduate, born when my Father was thirty-seven. He adopted the motto of Confucius: 'If you love your son, make him labor,' so he did not spoil us in the least. Yet when his small salary was insufficient, he economised the household expenses in order to send us to school.

"He held that Chinese Confucianism makes the finest distinction between Heaven and men, and that unless the student of Metaphysics becomes thoroughly versed in the Chinese Classics he will never get even a glimpse of the Hall of Holy Men and Sages. Much less could he become conversant with the principles of mutual intercourse. In consequence of this my father bade me put into practice the teachings of Chinese sayings and literature in connection with the whole of the Chinese Classics; he bade me also take the Western Classics and travel about in China. For the West

also assuredly holds to a doctrine entrusted by Heaven to be established, superior by far to Buddhism or Taoism.

"I came first to the Continent of Asia in 1882, and lived in the city of Chi-nan-fu, Province of Shantung, China, making frequent visits to Peking, Tientsin, Shanghai and other points. Every letter received from my Father contained the oft repeated order: 'Diffuse the doctrine, help the good, be friendly with neighbors and end quarrels.' When in 1894 China and Japan had the strife of words and the Japanese compelled a treaty, and when among all the countries under Heaven there was not one that was not overwhelmed with sighing, he was still more distressed at the open insult offered to the holy virtue of China, and repeated his injunction to me, adding: 'The officials of China are great, and the *literati* many and noted for their moral character; the people are numerous, and not a few are faithful and just. If you wish to instil a desire in all to make the country strong, you must gradually introduce the true principles and learning of the West to transform the fathers and seniors and instruct the sons and younger brothers to nurse their vengeance and arouse themselves to martial efforts. They, then, can naturally and without difficulty regard China as the peer of Europe and America. I hear that the Court of China is contemplating a change of methods, but I fear that unless the plan receives a general support it will not be permanent. You must endeavor to travel about among the Chinese and influence them as the light dust and the slight dew; although you may not help the country to any great extent, still if you awaken *one* man from his ignorance, China will receive one more degree of benefit. Along this line of learning the things that are suitable you must plan for with care.'

"And so, regardless of my unworthiness, and without daring to busy myself with the government of the State, I humbly continue to hold that the natures of men can be harmonised; and I am establishing the Sage Honouring Institute in China's capital, hoping to promote intercommunication between the Chinese and foreigners; to repress foolish notions, and thereby arouse innate intelligence and ability more and more every day until strength is attained. Thus, to some extent, I am not disobeying my Father's orders. And now when my scheme is scarcely launched, he has suddenly left the world! Alas! How distressing! On the 2nd of January, 1897, whilst in Peking, I received the sad missive from New York, announcing his death, and his parting injunction: 'Even though your strength be small, exert it to help China.' As has been seen, his earnest purpose was love for the good.

"He had a broad forehead, a Roman nose and very large, bright eyes. He was conscious that his spirit would return to Heaven

and not be annihilated. Our doctrine says that in addition to this there is the animal soul which descends and rises again. As my Father was born a good man, it is right that he should enjoy this great happiness. Then I have examined the text of the Chinese Classics, and they speak of 'the ascent and descent as if present.' I firmly believe, for there is evidence, that my Father's spiritual form comes into the dwelling of his descendants and secretly helps them. From henceforth I shall hope to meet him in some trance or vision, although I am now cut off from the sound of his voice and the sight of his countenance. Alas! How painful!

"His whole life was bent on the path of duty. He was deeply read, and wrote many books, six of which were published.

"My Father was born May 3rd, 1820, and died January 2nd, 1897. On account of his death, and my aged Mother still living, I am returning immediately to my country. Your Excellencies and Gentlemen, behold and pity me. Grant me a memorial and I will be grateful forever. A respectful statement (to those concerned)."

Among the higher classes in China it is usual for the son to announce the death of his father by the distribution of a paper somewhat similar to this. His friends and relatives return consolatory gifts. The author of this "statement" is simply following Chinese custom. From the fact that he received many presents before he left China, it may reasonably be inferred that this remarkable document was circulated among the Chinese before it appeared in the periodical elsewhere referred to. It may be safely stated that many thousands have read it. It is not necessary, then, to offer an apology for discussing in one paper what has appeared publicly in another. Delicate as the subject is, and even painful as it may be to some, it is fair that we, as missionaries, should know the facts. One object of our coming to China is to shake the truth free from all error, and it is a mock delicacy that refuses to perform this duty even though it be done over the grave of "a man sent from God," whose *Christian*, not heathen, name was John.

In writing or speaking of the decease of a Christian minister one naturally dwells on the source of his holy life and character, as well as the achievements he had attained and the victories he had won for the Redeemer. So when this "In Memoriam," as it is termed in the *Kung Pao*, meets the eye one confidently expects the writer to show all these and the happy termination of a useful life in the triumphant death of a Christian. In this, however, he is bitterly disappointed. Not only is the Blessed Name of Jesus studiously avoided and the Christian religion not mentioned except possibly in a covert way, but there is nothing whatever to show

distinctively that this preacher of the Gospel possessed any better hope and faith than the ungodly Confucianist.* It is possible for a Chinese who has been in contact with Christians to read a little of the true doctrine into the article, but the mass of readers will be convinced that Rev. Mr. Reid lived and died as do the Christless Chinese *literati*.

In rendering this highly polished literary production into English we have ruthlessly sacrificed elegance of diction on the altar of perspicuity. But certain characters like 道 and 教 which missionaries have caught and tamed, here dodge about like wild Indians in the woods of America. Like the Red man, too, they lurk insidiously and sneak about ready to do mischief. We have used our best endeavours to allow all such characters their full Chinese face value, preferring a rough translation to a smooth lie. Time and space do not permit the examination of the serious errors and tendencies of this "statement." Its trend is in the direction of pernicious heresy, and it suggests ideas repugnant to the "faith which was once delivered unto the saints." Apart from making his father appear a Confucianist, the writer exalts Western learning above the Gospel which to the Chinese is foolishness. The words which the father writes to the son demand special attention here: "If you wish to instil a desire in all to *make the country strong* you must gradually introduce the true principles and learning of the West to transform, etc." And the son carrying out the injunction of his father is establishing "the Sage Honouring Institute to . . . arouse innate intelligence and ability more and more every day *until strength is attained*." It may well be asked what this "strength" is. The character used is *ch'iang* (強), which in combination with *tao* (盜) means a robber. Although some writers may think they have tamed the word by mildly calling it "reform," *ch'iang* is still a bloodthirsty Indian with all the war paint on.

If China were thus "reformed," missionaries and all other foreigners would soon be packed out of the country, Italy conquered, Egypt annexed, Portugal put down, Spain ruled, Austria extirpated, Russia defeated, Prussia ruined, and England intimidated.

In this paper, which seems also to be the author's Confession of Faith, his eminent fitness to "reform" China is abundantly exhibited. He is among the third generation of learned men, and is himself an "American Provincial Graduate;" he seems to admire

* In the October issue of the *Wan Kwoh Kung Pao* under the caption "*Prosperity of the S. D. K.*" it is said: "本會督辦李善岳先生(提摩太)之來華也本將以傳布耶穌教會之福音也既而度勢審時知中國自有儒教頗足以化民成俗, etc." If our esteemed friend Mr. Timothy Richard has found Confucianism "amply sufficient" for the needs of China, for the sake of truth we hope he will announce the fact to the world in English.

that prince of "reformed individuals"—Napoleon. The *Shi King* tells us that the spirit of Wên Wang ascended and descended from Shangti and assisted his descendants. The writer says, with indubitable reference to this boasted king, that he has certain evidence that his father's "spiritual form comes into the dwelling of *his* descendants and secretly helps them." China would thus get this advantage. Whilst we admit that Mr. Gilbert Reid is one of the most popular foreigners among the higher classes in China, and that the world speaks well of him, judging from this paper we should suggest that he has forgotten the calling of the missionary to preach salvation from sin to a poor ruined world.

The Karuizawa Council of 1897.

BY THEODORE M. MCNAIR.

THE twentieth annual meeting of the Council of Missions, Presbyterian and Reformed, co-operating with what is known as the Church of Christ in Japan, was held in Karuizawa, a mountain resort a hundred miles north of Tokyo, from July 16th to 21st, 1897. The meeting was one of exceptional interest, chiefly because of the attention which was given to the subject of self-support of native Churches. A committee appointed by the Council in 1896 had been engaged in collecting information concerning the blanks and reports used and the methods of self-support followed in the various missions at work in Japan. This information was presented in the shape of a report which well reflected the "present condition of the Churches, the temper of evangelists, pastors and people concerning self-support" and showed what the prospects are "for the development of the idea of self-support and the attainment of independence by the Churches" in the near future. The report led naturally to prolonged discussion, and the final result was the recommendation to the several missions composing the Council of the plan with which the name of Dr. Nevins has come to be connected. The report was ordered to be printed for general distribution, because of the value it was believed to possess as indicating not only the present state of efficiency of the organized Church as an agency for the evangelization of the yet unevangelized millions of Japan, but also its advancement, in some degree, in the attainment of spiritual life; self-support, in the words of one of the committee's correspondents, having been attained "only where the membership has been revived and filled with the Spirit of God."

In this connection it should be said that opinions differ among missionaries as to the significance of the term "self-support;" some holding that any Church existing independently of *mission funds* may be called self-supporting; while others believe a Church is self-supporting only when it pays a living salary to a properly qualified pastor, and also all its incidental expenses. In other words, congregations that choose to do without pastors rather than pay pastors' salaries in whole or in part, Churches whose pastors support themselves, and Churches in which the expenses are largely met by contributions from the private purses of missionaries, cannot wisely or justly be called self-supporting.

The following are the conclusions which were drawn by the committee and concurred in by the Council:—

"1. That very little progress in self-support has been made during the last five years, and that the prospect for the future is neither hopeful nor encouraging. The letters speak of the want of a true spirit and a proper sense of responsibility regarding the matter of self-support. There are noticeable exceptions it is true; but these are not sufficiently numerous to offset the great dearth that seems to exist throughout the length and breadth of the Christian Church in Japan, so far as an earnest desire and purpose to be independent of all forms of foreign financial aid is concerned.

"2. That there are certain remedies proposed for bringing about a better state of affairs which may be classified and arranged under several heads, viz.:

"(a) The education of the people in the sacred duty of taking care of themselves. It is ascertained that to raise money spasmodically for the erection of buildings, or for the relief of suffering, or for benevolence, or for philanthropic purposes generally is not a difficult matter; but the duty of contributing regularly and for the support of the Gospel in connection with local congregations meets with indifference and neglect. Intimate and sympathetic contact with the people, urging them in a spirit of kindness and affection to meet the expenses of organization as a Christian community, the missionary himself setting the example of giving—this in general is the only effective way in the minds of some for securing the end of self-support. To these brethren all artificial methods, such as the making of pro rata estimates, not organizing Churches until they are able to pay their own expenses, etc., are useless and even injurious; that is to say, legislation on the part of the missions for the purpose of promoting self-support is uncalled for and will prove unproductive of good. Moral suasion by the missionary, not pressure from the missions, is their motto.

"(b) The above is one extreme revealed by the correspondence. The opposite extreme is to make hard and fast rules, to which there shall be no exceptions, making it obligatory upon the Churches and preaching places to raise a certain fixed portion of the congregational expenses, or the whole, as the case may be, according to the

numerical strength or the supposed financial ability of the membership. A number of examples are given where such necessity was laid upon congregations hitherto supported from mission funds, and with the result of their speedy attainment of self-support; whereas, on the other hand, in a number of cases the same method led to the employment of second or third rate men at smaller salaries than before, or even to the discontinuance of regular preaching services altogether; and thus to great injury to the cause of Christ. In some cases the change was in the direction of the combination of two or more places under one evangelist.

"(c) Between these two extremes are ranged the great majority of the committee's correspondents. They believe it to be wise and even necessary to use mission money to a limited extent, disbursing it according to certain prescribed rules by which the Christians shall pay part of their regular local expenses. In this way a greater measure of liberality may be secured and the spirit and duty of self-support inculcated. These brethren would have rules, but would interpret them freely and admit of exceptions. They think that progress should be made slowly, allowing sufficient time for a healthy sentiment to grow up in the hearts of the Church members. They would regard all rules and policies as rather suggestions of method than as means whereby to bring pressure to bear for the purpose of squeezing out money from the people."

The recommendation adopted by the Council was:—

- (1) That all missions co-operating in this Council make it a rule not to aid financially any Church organized hereafter; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized Churches now receiving financial aid from the missions within the next two years.
- (2) That in aiding companies of believers, both such as are connected with organized Churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.
- (3) That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization:—Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.
- (4) That in all cases, Churches and preaching places receiving mission aid be required to fill out a monthly-blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended; and that this blank be a uniform one for all the co-operating missions."

Not only the best interests of the native Christians themselves, but also the depleted condition of the finances in most of the missions and the urgent advice of certain of the home boards that self-support be insisted upon more strenuously than heretofore, were amongst the causes which led to this departure from the policies

that have ruled hitherto amongst the missions composing the Council. The pressure came in some measure, however, from the side of the Japanese ; as indicated above in the Council's action. At the meeting of the Synod held early in July the resolution had been taken to bring strong pressure to bear upon the Churches to become self-supporting and independent, as many of them as possible, during the next two years ; it being understood that reduction to the grade of mere preaching places without representation in presbytery would wait those which failed to attain this end. Such a desire on the part of the native brethren was obviously one which the missions should do all in their power to encourage, especially as it marked a decided advance upon the apathy which had been manifested at the preceding meeting of the Synod in 1895.

Another question which occupied not a little of the time of the Council was that of co-operation between the members of the missions and the Japanese Christians. The latter had affirmed at the meeting of Synod that true co-operation did not at present exist at any point within the bounds of the six presbyteries of the Church, and the following definition of what in the opinion of the members constitutes co-operation was adopted by a large majority. "A co-operating mission is one that plans and executes all its evangelistic operations through the agency of a committee composed of equal numbers of the representatives of a mission working without the bounds of a presbytery of the Church of Christ in Japan and of the members of said presbytery." The missions were accordingly requested to appoint a committee to meet with the representatives of the Synod to consider plans for effecting a change that should be more in accordance with the Synod's desires. The Council responded to this overture with the following resolution :—

"Whereas the Synod at its late session in Tokyo adopted a minute in regard to the matter of co-operation between the presbyteries and the missions, stating what, in the opinion of the Synod, constitutes true co-operation, and appointed a committee of seven to confer with a similar committee from the co-operating missions on the subject, be it

Resolved that in view of individual and widely differing responsibilities, co-operation is, in the opinion of the Council, best carried out where the Japanese Church organization, in its sessions, presbyteries and Synod, directs all ecclesiastical matters, availing itself of the counsels and assistance of the missions or missionaries as occasion arises ; while the missions direct their own educational, evangelistic and other missionary operations, availing themselves, likewise, of whatever counsel and assistance they may be able to obtain from their brethren in the Japanese Church ; and that under these circumstances, it does not seem best to enter into co-operation as defined by the Synod ; but to recommend that a committee be

appointed of one from each mission to confer with the committee of the Synod in a spirit of fraternal good will, for the purpose of communicating the opinion of the Council and endeavoring to promote a better understanding on the subject of co-operation."

It is only a short time since in each of the presbyteries there was an evangelistic committee consisting of equal numbers of Japanese and missionaries which had the charge of as much of the evangelistic work as could be supported by a fund made up of foreign and native contributions in the proportion of three parts to one, the missions conducting the remainder as they had done before the plan originated. The discontinuance of this arrangement was due to rapidly waning interest in it on the part of the members of the Churches, as shown by diminished contributions. In its stead there was established a single committee or Board for the whole Church having no direct connection with the missions in respect either of its composition or of the money with which it has operated. Although the receipts of this Board have been steadily gaining, reaching to about 2000 yen in its third year, it is still too early to pronounce upon its permanent efficiency as a means of developing the desired sense of responsibility for evangelism amongst the Christians. Since the discontinuance of the presbyterial committees the missions have had to carry on by far the greater part of evangelistic work, and this has been done throughout with a large reliance upon native advice and assistance and an absence of friction to any appreciable extent. It seemed wiser to adhere to this form of co-operation rather than set up machinery that would be similar to what had been tried and failed. There was this important difference, however, that the new plan was designed to formally associate the native brethren with the missionaries in the administration of funds which they had no part whatever in raising; and this was believed to be contrary to the spirit and policy of self-support which the Council desired to urge.

A further feature of this twentieth annual meeting of the Council was the formal greeting extended to the Presbyterian missionaries laboring in Formosa, and with it the invitation to become members of the Council. The political changes that have recently taken place have led to the establishment of intimate relations between these brethren and the people of Japan, a relation that is destined to become more intimate as time passes and the numbers of Japanese in Formosa increases. The result is a greater community of missionary interests between them and us of Japan proper than formerly existed. It was in view of these facts that the following letter was drafted and ordered to be sent to the missionaries in Formosa:—

DEAR BRETHREN :

"In view of the fact that, by the incorporation of Formosa into the Empire of Japan, two missions have been added to the number of those whose ecclesiastical organization is Presbyterian in principle, we, the Council of the Missions Co-operating with the Church of Christ in Japan, hereby extend to the Missions of the Canadian and English Presbyterian Churches in Formosa our most cordial Christian greetings. The best wishes of the Council, now in annual session at Karuizawa, go out to the missionaries in Formosa in the hope that their labors for the extension of Christ's kingdom may continue to be crowned with abundant success.

It would be highly gratifying to the Council if the two missions just mentioned would become regular members of the Council and send representatives to its annual meetings. If the way is not yet open for this, any suggestions contemplating the establishing and continuance of cordial relations between the Presbyterian missionaries in Formosa and the Council will be heartily welcomed.

The grace of our Lord Jesus Christ be with you all. Amen."

It remains only to speak of the very great pleasure and profit which the Council derived from the presence at its sessions of Mr. Robert E. Speer of the Presbyterian Board and also Mr. W. H. Grant, and together with these brethren of the goodly number of Presbyterian and Reformed missionaries from China who were spending some weeks of rest in this country. Of the one hundred and twenty-five members of the co-operating missions (not including absentees on furlough) nearly seventy were able to be present, and from all parts of the field, so that the gathering was a thoroughly representative one, and the conclusions reached of corresponding importance.

Renewal and Settlement of Difficulties at Kho-khoi.

BY REV. JOHN M. FOSTER.

[American Baptist Station, Swatow.]

RECENTLY published translations of Chinese official deliverances regarding cases wherein native Christians are concerned refer to that at Kho-khoi as one which was speedily settled as soon as foreigners stepped aside and gave the native authorities a fair field. Those who have followed the history of this case given in the series of graphic sketches from the pen of Dr. Ashmore, will doubtless be interested to learn the particulars of this settlement.

The writer returned to the field shortly before Dr. Ashmore's departure for Japan, resumed charge of his own former stations and early in April visited Kho-khoi. Among those at the chapel

to welcome the returning missionary was a man for whom Christianity had done much. Formerly a gambler and rowdy, wasting all that he earned, he had become steady, respectable and vastly better off as to worldly goods. But

A Few Leaves of Sugar Cane

had at this time been the occasion of great trouble, and he was in sore distress. His home is on the side of the village occupied by the Romanists, the majority of whom were of the same surname Li 李. His little boy had cut a few leaves of cane from the field of a relative and fed them to their buffalo. In such a matter, if the owner of the cane chose to take offence, the village custom is to give a puppet show and make a small present, in all an outlay of a thousand cash, possibly. In this instance the owner cared nothing for it, but the Romanist leaders saw their chance and said: "Your boy has committed an offence against one of our congregation; you must now pay your share toward the building of our chapel and promise not to attend the Jesus-Doctrine Chapel, or we will lead off your buffalo and pig, loot your house and beat-you-to-death."

Knowing their readiness to carry out such threats, afraid for the safety of himself, his family and his means of supporting them, the poor fellow had not the courage to stand out against them. He knew this to be not a solitary case of oppression but part of

An Organized Attack upon the Baptist Congregation.

This began some weeks previous with a warning given to the 姚 Yao clan, a few of whose members had attended the Baptist chapel; a man was falsely accused of stealing some garlic and severely beaten. Next the clan 鄭 Ching was given a practical notification that Protestantism would not be profitable in Kho-khoi. An old man and his son had been coming to worship for some months, when 17 of a flock of 20 geese were seized and the most of them killed and eaten; they also promised to take his buffalo; he sold this immediately at a sacrifice. These were matters small in themselves, but of great importance to the men involved, who were poor and had been but a short time attending worship; they were of no small import, too, taken in connection with the gleeful declaration of the Catholic adherents, "Now we'll take their whole flock of disciples and dispose of them, one sheep at a time," and in connection with the lawlessness and disorder increasing on all sides.

The General Condition of the Magisterial District.

The whole district of Chao-yang was drifting into a state of disorder and disregard of the Magistrate's authority; it was said that for 13 cases taken to the Mandarin fully 200 were adjudi-

cated by a Catholic who had been named by his priest as the representative of their adherents in that district; a former Mandarin had accepted this arrangement as tending to facilitate settling of cases wherein Catholics were involved and acknowledged his title, 天主教正約. Another priest had intrusted him with a seal, the imprint of which upon a document would insure its consideration at the Yamên. These privileges were not despised, and this thrifty representative of ecclesiastical and temporal authority rode about the country adjusting disputes on consideration of presents to himself and allegiance to the Catholic Church on the part of those whose cause he championed. At his own home, a large cluster of villages with a population of over 14,000, he has small following, as his reputation for immorality shocks even those who would hardly call themselves strictly moral, but his huge bulk, borne by four men, was a familiar sight and his name 吳猛 "Gô-meng" heard throughout the whole district. We constantly came upon his track. Now it was a wealthy man who had secured his help to effect the imprisonment of an adopted son, an attendant at our Kho-khoi chapel, whom the younger children did not wish to share further the inheritance. Again it was to bolster up the position of a man who had begun building on a piece of ground, long in litigation and the Mandarin's decisions against himself. When neighbors objected to his building he said: "Too late; this land has been given to the priest for a Catholic chapel." Emboldened by his success other lesser adherents of the Church went about managing smaller affairs, all brandishing the endorsement of their priest and the power of the French Consul as weapons invincible. Their influence grew, and the whole drift was away from rightful authority and observance of law.

The Attitude of the Priests themselves.

It was the belief of many that the priests were deceived by their native assistants. In their relations with the missionaries they showed a tendency to arbitrate troubles. Twice Mr. McKibben and Mr. Ashmore, Jr., had met them and discussed the situation at Kho-khoi. They said their adherents were not satisfied because no compensation was given for the life of the man, Chin Li-feng (who had died from effect of a wound received in the attack upon the Baptist chapel last year). If some compensation were made, though it be small, they would doubtless be quieted. It was agreed that a native Catechist should come over and consult with our teachers as to what would be reasonable and effective. He came and proposed that \$600.00 be paid. When asked if then he could guarantee peace, he shook his head ruefully and asked how that could be assured, which ended the conference. The report spread abroad among the people that the two missionaries—Mr. McKibben and Mr. Ashmore—had fallen on

their knees before the priest and begged the privilege of settling the Kho-khoi difficulties by paying a thousand dollars to the bereaved family of Chin Li-feng. Such was the status shortly before my return from America in March. Some other correspondence passed. At Kho-khoi I sent my card to a priest who was there, desiring to consider the affair of the sugar cane leaves, but he declined on plea of not yet understanding the language. A few days later I sent a letter to another, advising him of the litigation over the land given for an alleged chapel; this was returned unopened together with several others from different members of our mission, thus breaking off negotiations. We learned a few weeks later that they had been promised officially that our teacher, Li Tek-iong, of Kho-khoi, who was last year thrown into prison on charge of murder, should be again arrested, and they believed it certain that his head would come off.

Wholly ignoring Last Year's Decision at Peking.

The French Minister himself last year made the terms of settlement. All charges were to be withdrawn and all prisoners released; we should make no claims for property pillaged and they would not demand any execution to satisfy their plea regarding Chin Li-feng, which had been assented to reluctantly by Mr. McKibben not as just to our people but the best that could be obtained under the circumstances. But now this was being totally ignored. The men who made the attack last year grew more and more violent in their threats of the attacks yet to be made. One evening shortly after I reached Kho-khoi a man who had in time past occasionally attended worship, brought two neighbors with him and said: "I want you to teach these men the truth. The Roman-doctrine-people here in your town have been telling them to join their Church, boasting how many guns and how much powder they have all ready to fight you. But I say to have nothing to do with them. Now I want you to teach them, etc."

This sort of doctrine was being preached vigorously, and a large ingathering was already being made; new adherents and new congregations were reported on all sides. Their power was so increasingly and so unscrupulously used that the people were terrified and did not dare even complain to the District Magistrate. The prospect for our little flock looked gloomy; for a little it seemed as if we might share the fate of Madagascar. There was one thing, however, they still feared, and that was *the testimony of a foreigner, an eye witness*. Chinese evidence they could meet with counter statements, but a foreigner's testimony would stand. This led me to change my plan of remaining there a week and then visiting other parts of the field. For over six weeks the Kho-khoi chapel was my head-quarters;

only twice did I stay away more than three days; once the people were so busy at rice-planting they had no time for mischief, and once Mr. McKibben went in to break up an absence of a week.

Watching the Enemy.

Enemies they openly proclaimed themselves to be; and I was in a position to know that *our* people were *not* making any hostile moves, nor arming themselves. My existence there was by no means monotonous; every day news and new developments, which needed to be reported. More than once reports were written between midnight and four o'clock that a messenger might be sent off in the early morning. My brief visits at the Mission Compound, too, were largely occupied in helping prepare dispatches to the representatives of our government at Canton, Shanghai and Peking, who promised to do all in their power in the interest of peace and justice.

Growth of Lawlessness.

It is too long a story for recital; suffice it to say that threats grew fiercer and actions bolder. They called themselves by the title of the "Seize-men-cult" 掠人教 and proved their right thereto. One day it was a man who had jocosely remarked that he did not know which to join, the Kho-khoi leader who charged two dollars initiation fee, or Gó-meng, where it was only two packages of sweetmeats. The next day he was dragged to the R. C. chapel at Kho-khoi, and is said to have paid the \$2.00. Again on a Sunday morning a posse set forth and returned at night with a man whom they had taken from his shop in a market place some five miles away, on a charge of debt preferred by one of their adherents. He was at first confined in the chapel; later I recall seeing a crowd before their hut occupied by men who watch the fields, and was told this man was there, had been hung up by his pigtail during the day.

Gamblers raised a loud and bitter cry against them, said they always took all winnings, but refused to pay if they lost, and no one dared to insist on payment. Money lenders and shop keepers complained they could not collect accounts; the people were in consternation as to whereunto this would grow. In many other places trouble was springing up between Catholic congregations and Protestant, both English Presbyterian and American Baptist.

An Anti-Protestant Campaign.

Careful observation of these cases led us to the conclusion that they had a definite policy to plant themselves wherever there was a Protestant congregation, at all prospering, and watch for an opportunity to quarrel with them. We therefore began to confidently expect trouble wherever our cause was gaining ground.

Movement against Ts'ao-bue-na.

On the 10th day of the 3rd moon (April 11th) four men were baptized by us at Kho-khoi, two of whom were from the neighboring village called Ts'ao-bue-na 草美林, where a number of our best members live and where a prayer meeting is held weekly. Two Sundays later, the 24th of the moon (April 25th), four more were baptized, *all* from that same village; on that day a priest and Gô-meng were both at Kho-khoi. My belief amounted to a conviction that we should speedily have trouble at that village, and it proved all too well founded. Barely had the sun arisen on Monday and the gong been beaten and the gun fired at the Catholic chapel, their custom both at morning and evening, when one of their adherents was over picking a quarrel with the brother of one of the young men baptized the day previous. He was turning water upon a field, and this was made a subject of contention; both villages use the same stream for irrigation; water privileges seem to have been a fruitful source of strife even from the days of Isaac till the present. I recall hearing that in the Western States irrigation suits form quite a specialty in law practice. In this case several passers by tried to quiet the Kho-khoi man, but notwithstanding all the water was turned off for him, he would not be appeased, and vowing vengeance ran back to his village, where he cried, "To-arms, To-arms. All Ts'ao-bue-na is in arms against us." The priest advised them to be careful of their ground, but three of their leading men went over and threatened to come in force and attack Ts'ao-bue-na, especially the pottery owned by 亞腰 A-oi, father of the lad with whom the quarrel was raised, and a house occupied by our deacon, which are outside the village wall; they proposed to destroy these properties altogether.

Union for Defence.

This word spread like wild fire, and speedily the whole village, regardless of creed, Pagan or Christian, got out every spear, pike, gun and gingal to resist the Romanists; neighboring villages offered help, one place sent 20 men with promise of more. At this stage one of the village elders, a man past three-score and ten of wide experience in settling Chinese dissensions, set out for Kho-khoi, where he interviewed the priest, who said to him: "But your people have taken up arms."

"Yes, and what for? A small village like ourselves to attack a large one like this? No, because threatened with attack, they must be prepared for defence." "Well," he replied, "It is a small matter, let it pass."

Further Threats against A-oi and Family.

This same elder was summoned by the Catholic head-man to Kho-khoi the following day to confer regarding the need of a dam to increase the water supply for the fields, a work in which both villages always unite. It was arranged for the following day, the 27th of the moon. The last word said to him was: "*A-oi and his family we shall beat to powder.*" Great was the excitement that evening among the non-Catholics; every phase of the situation was discussed and every available means for meeting it. They said: "Shall we go out and face them or stay at home?" "What is the use of constantly yielding? The more we yield the more they crowd upon us." "Now, with Ts'ao-bue-na, we are as many as they." "Teacher, what do you decide? What shall we do?" And a very awkward question it was to answer. If I discouraged them and their enemies should be emboldened, they would blame me. If I encouraged them, they went on and fighting ensued, both they and the Mandarins would blame me. My reply was, that if they saw any of their opponents going out armed, they certainly should not go; otherwise they must decide the question for themselves; if they went I should go too, having never seen their irrigation works; it would no doubt be entertaining. They should guard three points: they should keep together, not let their forces be separated and "beaten in detail;" they should by all means avoid a fight that would bring on a village war; and see to it that no man was taken prisoner, his chance of life would be slim.

The Advance.

They arranged to meet for worship at the chapel in the morning and set out quietly through the fields. The people of Ts'ao-bue-na took a different route, making a rendezvous at the deacon's carpenter shop in the neighboring town. Thither the native pastor from Kho-khoi and myself started out at an early hour, taking books and leaflets as we usually do going to the market. On the way we met a well-dressed young man, who showed no little embarrassment at seeing a foreigner; his face changed color, and he wiped his mouth clumsily with his ample sleeve. The foreigner showed equal surprise at the man's retinue, one of whom had over his shoulder *a musket as a carrying pole*; behind him came a man with two heavy boxes, *then a man carrying a musket*. My companion told me this was a native Catholic priest, one who figured in the affair of last year prominently. We watched him arrive at Kho-khoi, where a large crowd of people outside the wall awaited his arrival.

Uneasy questionings began to arise in my mind. What does this mean? Why did they warn A-oi? Surely not for his own

good. Do they not hope he will stay at home? When his sons and neighbors have all gone out to the stream will not an armed force of them come down and carry out the threats to beat and to destroy? This was quite possible, and my suspicions were strengthened by meeting, as I turned back to Ts'ao-bue-na, a surprisingly large proportion of old men and boys with hoes coming from Kho-khoi; men of fighting age were conspicuous by their absence. With such a contingency it seemed best to let the native preacher go on and watch the proceedings afield; if I could not check an attempted attack upon the village I could at least bear witness to it.

The Retreat.

It was a rather lonely vigil at Ts'ao-bue-na with A-oi, but a very quiet one. At noon we heard guns fired at Kho-khoi, but no expedition was made from there. We heard, however, some days later of their saying: "*We intended to fight Ts'ao-bue-na on the 27th of the moon, but were hindered.*" As it was the men came back from the irrigation work to find all safe at home, and their report was, "No trouble. They threaten to beat A-oi and his family yet, but they did nothing."

For the first time since they set out last year under the leadership of A-ming, they had met a complete repulse; their boasts and threats proved empty, and they retired without striking a blow. We rejoice to say that since that day they have not attempted any act of violence against their Protestant neighbors.

Official Action.

Meanwhile at Peking our Minister, Hon. Charles Denby, had been urging the principle that it is the duty of the Chinese government to protect its Christian subjects against the members of sects calling themselves Christian, as well as against other unjust oppression; this to so good effect that the Tsung-li Yamên soon directed the Mandarins in this region to act. The Chao-yang Magistrate summoned Gô-meng and demanded an explanation of the Kho-khoi disturbances. He replied: "That place is no longer under my control; the school teacher there is a dangerous fellow." "Then write to your priest to have him removed," is the reported reply.

The Magistrate invited Mr. McKibben and myself to "see his face" and discuss mission difficulties. He professed to think much had been made of little and wished to hear what we had to say; discovering how much material we had, he contented himself with a few items and asked abruptly, "What do you want?" The reply was in effect, "Peace; protection for law-abiding Christians." He said: "I will promise four things. First, I will have the case of

the stolen geese settled. Second, I will tell those people that the case of the man's life was settled last year at Peking. If they complain, I will tell them they had A-ming's life given to them; he was a condemned man with a reward on his head, but we released him. Third, I will notify their Consul of this and request him to keep in check the adherents of citizens of his country. Fourth, I will send soldiers to Kho-khoi."

Most wisely were these promises fulfilled. The soldiers were held at the district city, there being no disturbance at Kho-khoi. A military captain was sent in to adjust local disputes. The stolen geese demanded his attention first, as this had been declared a test case. They had said: "If we are not compelled to repay these we will take their buffaloes and anything we wish." This was settled and the school teacher removed.

The Sugar Cane Leaves Again.

The poor fellow who was promised safety if he would stop attending Protestant worship, had weakly assented, and was held to his word. A native catechist, sent by the priest to adjust matters, made out a written form of agreement, so far as we can learn to the following effect: "I, Li Ma-chia, of the village Kho-khoi, do promise that I will pay my proportion toward building the Catholic chapel here, and I will not hereafter attend the Jesus-Doctrine Chapel; if any one sees me going there, my property shall be turned over to the Catholic chapel. (Signed)."

The catechist wished also to add, "*I promise not to talk or buy and sell with the Jesus-Doctrine people*" (cf. Rev. xiii; 17), but here the captain sent from the Yamèn, interrupted, "Not good; keep him away from worship on Sunday if you wish, but not to let him talk or buy and sell with them is too much." Since that time Ma-chia has not appeared at our chapel. For a time previous to this written compact he came occasionally to evening worship; once he said to me: "Teacher, I only dare come like Nicodemus."

Native Catholic Opinion.

Not all Chinese Catholics approved the course Church affairs were taking. There was one incident, thoroughly Chinese, that has a touch of pathos; it occurred during the illness of the French priest who had charge of Kho-khoi last year, fell ill and died this summer (1897). A native sister, an elderly woman, was in Kho-khoi when the stolen geese were eaten; she refused to taste the meat and upbraided the men for their theft. A few months later she visited the place again and said: "I told you not to eat those geese. Before that the Spiritual Father was getting better, but since you

stole, killed and ate the geese he has been growing worse." Where-at they reviled her as an enemy of their cause. But we heard more than once of men who had long been Roman Catholics speaking of the aggregation of alleged disciples at Kho-khoi as having no idea of religion, being a lot of "thieves." They also disapproved of the widespread movement that was involving so many in disputes and brawls. They could see evidently that such a mob rushing in to seize power was demoralizing to their Church, ruining their reputation and thus to profess to worship the God of Heaven, in order to gain worldly influence whereby they might the more easily break His laws as well as those of their country, meant moral ruin for the men themselves. It is rumored that higher ecclesiastical authorities are taking the Church of this region in hand for so much high-handed action. If so it is opportune; and it will be a favorable moment to inculcate some of those lofty sentiments of tolerance and human brotherhood set forth at the Chicago Parliament in 1893 and promised for Paris in 1900. We find much food for reflection in the events of the past months; many thoughts are suggested by this Klondyke-like rush of men, reared in idolatry, to accept a new religion that promises to give them "influence," by their abuse of power and by their consequent moral retrogression—what might have resulted, what may yet result religiously and politically? But the object of this paper is to record events, of which but few remain to be added.

Results of the Official Settlement at Kho-khoi.

For ourselves it is hardly necessary to say that it was an unspeakable relief from anxiety, a new proof that our God hears His people when they cry unto Him and of how marvellously He can make the wrath of man to praise Him and the remainder of wrath restrain.

Our Church at Kho-khoi had prospered all through their year of troubles, as evidenced by larger attendance, deepened spiritual life, more liberal giving and the forming of a new congregation some eight miles distant. The settlement of these troubles has marked no special advance for them, but its effect on the whole region has been salutary. It was a factor in breaking up the power of the usurper Gô-me'ng, and led the people to see that their government was not yet superseded. The Magistrate, among other things, liberated the man referred to, who had been unjustly imprisoned, and also decided against the man who built the house illegally; ordered him to tear the house down and, after he had been bamboozed, released him. The influence has been felt beyond the limits of this district and has combined with other events to produce a much more peaceful condition of the prefecture. The direct influence of our Kho-khoi people was shown in the case of an incipient village war that threatened

to spread over a large territory. The combatants came repeatedly and urged our adherents to join them, saying: "The Romanists say they will go out if you do." But the head-man of the village, Li A-iah (who was thrown into prison last year), said: "If you bring 二扛 two loads of silver and lay them down at my feet I will not join you; your cause is not right."

This helped check the movement, and the Mandarin shortly after quelled the uprising.

The Chinese government surely did well for itself when it listened to the arguments of the United States Minister in favor of securing religious liberty for its subjects, *considered* the evidence furnished by the missionaries he represented and *settled the Kho-khoi case.*

House-boat,

Nov. 17th, 1897.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

The Society for the Diffusion of Christian and General Knowledge among the Chinese.

THE tenth Annual Report of this Society, admirably prepared by Mr. Kranz, is now out, showing that the work of the Society is growing rapidly in the amount of its publications and its general influence. Lately our sales have been doubling every year.

In 1895 the sum realized was a little over	...	\$2000
„ 1896 „ sale was	... ..	\$5800
„ 1897 „ „ „	... ..	\$12,100

We published last year the enormous number, considering our small income, of 199,200 copies, amounting to 24 million pages.

Nor does this show our circulation, for several of our publications have been reprinted (pirated) by the Chinese in Peking, in the anti-foreign province of Hunan and elsewhere, and we have no means of knowing the amount of that circulation. But it is certain that they would not be reprinted if the Chinese did not feel sure that they would sell.

Last year being that of the great triennial examination, when about 150,000 candidates for the Chinese second literary degree (somewhat like the Western M.A.) met at the provincial capitals of the empire our Society sent 121,950 copies of pamphlets, amounting in all to over 2,600,000 pages for distribution gratis through the co-operation of our fellow-missionaries in 11 provinces. The application from the far away Yunnan province came too late for that examination. We sent for distribution as follows :—

Szechuen capital	...	...	...	...	2000 copies
Shensi	„	...	...	...	8000 „
Shansi	„	...	...	...	13,250 „
Peking	„	...	...	...	4000 „
Manchuria	„	...	...	...	15,000 „
Shantung	„	...	...	...	9000 „
Honan	„	...	...	...	6000 „
Kiangnan	„	...	...	...	25,000 „
Hupeh	„	...	...	...	20,000 „
Chehkiang	„	...	...	...	5000 „
Fukien	„	...	...	...	14,700 „

As the income of this Society from donations and subscriptions hitherto has been very small we have raised a large portion of our funds from the sale of useful books.

But even this was far from being adequate to meet our needs. We felt that the opposition of China to Christianity would not cease till we could reach half a million (or the million) students who attend the 200 centres of examinations and convince them of the importance and value of Christianity as their very best friend. To accomplish this we require about £20 per centre or £4000 per annum. As Secretary of the Society I was asked to go home and raise funds. I drew up a scheme asking that all the missionary societies should set apart one of their best literary men, and in addition give £100 per annum for publication and distribution of the best literature. To this plan three British Missions—the Baptist Mission, the London Mission and the Wesleyan Mission—have agreed, and three American Missions have also practically agreed, viz., the Methodist Episcopal (South), the Baptist Missionary Union and the Christian Mission. Others in Great Britain and America are considering it.

Those who wish to co-operate in this important work of removing prejudice from the minds of the literati of China and making known to them the great principles of Christianity in its individual, national and universal effects by establishing book depôts or by any other means we shall be glad to hear from.

TIMOTHY RICHARD,

Shanghai.

Notes and Items.

The Editor of this Department having removed from
Change of Nanking, may be addressed in the future at Nan Yang
Address. College, Shanghai.

We have never seen the proper method of studying the Bible more clearly and devoutly set forth than in a recent editorial in the *N. Y. Independent*. We have taken the liberty of re-
How to printing this editorial for the reason that there is often a
study the misconception of the purpose of teaching the Bible in
Bible. mission schools. It needs constantly to be remembered that no amount of Biblical knowledge can make a pupil a Christian any more than any other kind of knowledge. Christianity is of the heart, and flourishes alike in the lives of the illiterate and learned. Knowledge is of the mind, and can be found alike in the good and bad. The editorial is as follows:—

An American visitor to Bagdad was taken by his Hebrew guide to visit the principal Jewish schools and synagogues in that ancient city of the Captivity where a third of the population is now of the Hebrew race. He was shown to the room where convened the highest court of the community. On the floor of a dais sat, in Oriental fashion, five old men expounding the law to any who had questions of duty to propound. The guide called attention to the white-bearded man in the centre and said: "That is the most learned scholar of the Talmud in the world." The venerable rabbi looked as if he were the depositary of all the traditions and decisions embodied by his predecessors of centuries ago in the Babylonian Talmud. "But," said the visitor, "we think we have some very learned rabbis in Europe and America." "So you have," replied the guide; "but they study the Talmud as a science, while we study it as a religion." The distinction was not wholly correct, for the study of the Talmud as a religion has not ceased in New York or Wilna; but it embodied a thought worth considering by Christian as well as Jew.

The Bible may be studied in two ways, either as a science or as a religion; and both ways are good. We may study the Bible to learn its history, its geography, its archeology, its writers, its dates and its composition; and this is good. We may study it to learn from it our duty to God and to man, and to gain inspiration in performing that duty; that is better.

The study of the Bible in the theological seminary is sometimes said not to be conducive to a religious life. When this is so it is because the Bible is there studied, and must be studied, chiefly as a science. It is read in Greek and Hebrew, with grammar and lexicon. There is no more piety cultivated by the investigation of the Alexandrian Greek idioms

used in Matthew's Gospel or the Epistle to the Hebrews, than in the study of the Ionic dialect of Homer. Sacred geography or sacred history is no more edifying than is Pagan. Some seem to imagine that the history of Palestine is sacred, that of Egypt and Syria and Babylon is semi-sacred, while that of Greece and Rome is all profane, except Mars Hill and the Three Taverns. But so far as the religious life is concerned one is just as good as the other. In Germany they call that man a theologian who devotes himself to the literary analysis of the Pentateuch; but he is doing nothing else than was done by Wolf on the Iliad. He may be a very pious man; but he may equally be a very irreligious man. He is devoted to science, not religion.

So it is in the Sunday-school. The main part of the study of the Bible there must be, in a primary way, scientific, not religious. One of the most distinguished Hebrews in the city of New York learned to read in a Baptist Sunday-school in Georgia. Learning to read from the Bible in a Sunday-school is precisely the same as learning to read from the First Reader. One may study the route of Paul's various journeys, and may know as well as Professor Ramsay every locality where he preached the Gospel, and be no better Christian for it.

The danger in the study of the Bible, whether in seminary, Sunday-school or at home, is that it will be studied wholly as a science and not as a religion. We talk of the relations of science to religion; we need to remember that half, often much more than half, of what we call our religion—its history, its geography, its theology even—is science. The teacher fails who instructs in these things only, no matter how well, and fails to reach down below the intellect into the heart. The committing to memory of all Biblical facts gives no religion. Religion has to do with the purpose of love to God and love to man. That child has religion who has been taught not only that God is omniscient and that God sees him and that God has given the Bible and given His Son, but who also has learned to live as in the presence of God, to pray to Him, and to be grateful to the Savior who has died for him, and to obey His will. The teacher's duty is not done when he has made his scholars learn the lesson, but only when he has persuaded their hearts to accept the Christian life. We want scholars intelligent in the Bible, instructed in knowledge about it; but we want first and chiefly the conversion of our children to the love and service of God. The teacher who fails of bringing his scholars into the life and work of the Church fails utterly.

The fragrance of a beautiful life taken away in the midst of the mature strength of a noble manhood is recalled to us as the new edition of the "Physical Geography" of the late Rev. *Pilcher's Physical Geography*. L. W. Pilcher, D.D., first President of Peking University, is open before us. Never was a spirit more sweet or a purpose more devoted than that of our late friend. His

was a calm judgment free from all bitterness and jealousy. He is often spoken of still in the councils of educational circles, and his loss is deeply felt, even after the passing of several years. When the first edition of this Geography appeared the book was noticed favorably in these columns. It has been used in many parts of China, and has given such satisfaction as has justified the first good words spoken of it. The second edition is practically unchanged, and is therefore fully to be recommended. The book serves as a general science primer and gives a small basis for more special study of each science. The colored charts are on foreign paper, and were made in Japan, but the printing and wood-cuts were done in the printing office of the University.

Dr. Pilcher left in manuscript a translation of Steele's New Astronomy, which has now been published under the editorship of Rev. H. H. Lowry, D.D., from the press of the University *Pilcher's Astronomy.* in a size uniform with the Physical Geography. Its Chinese name is *Tien Wên Lioh Kiai* (天文略解). It is written in a plain though dignified style, which would be readily understood by average junior pupils. It is meant to be descriptive, and hence very few mathematical problems are introduced. The colored plates which give the student a good idea of spectral analysis and of the position of the stars in the various seasons, are very clear. The wood-cuts which represent diagrams, and thus have few lines, are well-done, but some of those which represent bodies are indistinct. Review questions are introduced at the end of the chapters, and add greatly to the value of the work as a text-book in the school-room. Its treatment of astronomy is elementary, and thus suits it to the use of Academies, Preparatory Schools and Girls' Schools, while it is not brought into competition with such advanced works as those of Prof. Hayes or Prof. Russell. We heartily commend it to the use of our schools in China.

A copy of the tenth Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese has been kindly sent us by one of the Secretaries, Rev. P. *Report of the Diffusion Society.* Kranz. It shows that a very large and increasing work is done by this vigorous Society. The sale of its books and magazines have grown from \$817.97 in 1893 to \$12,146.91 during 1897. It has printed within a year 199,200 volumes with a total number of pages amounting to 12,147,900. Of the one work of Dr. Allen—History of the China and Japan War—about 15,000 copies have been printed. Large numbers of books were distributed at the various centres where the provincial triennial examinations were

held, and it is very encouraging to notice that the reception of these books this year on the part of the students was very different from what it has ever been before. Many letters of appreciation of the books published by the Society and of its work have been received from various quarters, including one from K'ung Ling-wei, of the family of Confucius. In our opinion the value of the work of this Society cannot be judged by the output of its presses, great even as this is, but rather by its general influence on China in stimulating the thoughts of leading minds. The *Wan Kwoh Kung Pao* has been the inspiration of all the magazines which are now springing up in large numbers throughout China, and the political works prepared and published by the Society have encouraged the formation of many societies for the translation of important books. In the leavening of the thought of China and in preparing it for the reception of the Gospel, the work of this Society has a very large place.

The Wesleyan Methodist High School in Wuchang has been for many years carried on in native buildings. This year two blocks of foreign buildings have been erected, which it is hoped will allow the number of pupils next year to be increased to thirty boarders besides nine or ten day boys.

The new buildings consist of two blocks, which with some existing buildings form three sides of a quadrangle which can be used as a play ground, the fourth side being a large lotus pond. The buildings are one-storied, and are surrounded by a six-foot verandah on the south and east. They include a Chinese guest room at the south end entered from a small court, which is also the entrance to the school, a hall capable of seating fifty or more students, two class rooms and two large dormitories, which are entered either from the verandah or from one of the three teachers' rooms, which form part of the new buildings. There are also a sick-room and some smaller rooms.

The kitchens and dining hall are not new, some of the existing buildings being all that is needed for the purpose.

The school which was founded by the Rev. W. T. A. Barber, M.A., was carried on for some time by Rev. T. E. North, B.A., after Mr. Barber was compelled to return home. Mr. North is now in charge of the Wesleyan Church in Wuchang, and the head-master of the school is the Rev. E. F. Gedye, M.A.

The pupils all pay for their education, except a few who are admitted on scholarship won in competitive examinations. The subjects taught are Chinese, English, Mathematics and Elementary Science, Geography and European History, besides of course the Scriptures.

Correspondence.

DR. SHEFFIELD'S CHINESE
TYPE WRITER.

To the Editor of

"THE CHINESE RECORDER."

Canton, Nov. 24th, 1897.

DEAR SIR: The Canton Missionary Conference at its last meeting on Nov. 24th unanimously agreed to the following resolution with regard to Dr. Sheffield's Chinese Type Writer. May I on behalf of the Conference request you to kindly find space in your next issue to record this resolution?

"This Conference (Canton) heard with great pleasure and interest that Dr. Sheffield has invented a Chinese Type Writer capable of writing (4000) four thousand characters. The Conference desires to present its hearty congratulations to the inventor, and earnestly hopes that means may be taken to have machines made after the same pattern, believing that it will fill a long felt want."

Signed on behalf of the Conference.

WM. BRIDIE,
Hon. Sec.

THE TERM QUESTION.

Shanghai, Dec. 13th, 1897.

DEAR SIR: We cannot be too thankful that there is a drawing together of the brethren and sisters on the Term Question.

Some years ago there was much controversy about this question, the great object being to find a perfect term for God. I suppose most of us have now come to the conclusion that there is no perfect term, but we think there is a term that will do very well.

In the December RECORDER "F" writes: "The fact that a majority of missionaries use any term does not decide the question of its propriety, since truth can never be settled by majorities." I think this statement requires qualification, and I do not think the younger missionaries, who are joining us now, will be far wrong if they follow the majority (about four to one I believe) on this question.

I might sign myself "E.," but as that comes before "F.," it might be misunderstood. I therefore sign in full.

ARTHUR ELWIN.

Our Book Table.

Yet Speaking. A Collection of Addresses by A. J. Gordon, D.D. Fleming H. Revell Co. 1897. Pp. 155.

We have here eight sermons and addresses of the late lamented pastor of the Clarendon St. Church, Boston, with a short introduction by his wife. The themes are such as 'Helps to Sanctification,' 'The Two Heredities,' 'Triumph Through Trial,' and the like, with a final talk on 'Personal Preaching.' These addresses have that subtle

quality of fervor, strict adherence to the text of the Word of God and deep spirituality which characterized all of Dr. Gordon's later work. He was in every sense a rare man, and represented a type always far too few in the Church.

Ways to win Thoughts and Suggestions with regard to Personal Work for Christ. By Dyson Hague. Revell Co. 1897. Pp. 123.

The little work was originally published in Canada, under the title

of 'St. Andrew's Work,' and was the outcome of a desire to furnish a manual upon a subject on which literature is somewhat rare. At the request of Mr. Eugene Stock, of the Church Missionary Society, it was brought out in England last year, and gained a wide circulation. There are six chapters on Personal Experience: First, The Longing for Souls, Effort and Action, Methods, Ways and Means, and The Worker's Needs and Encouragements. The price of this book, like that of the last, is half a dollar (gold).

Peace, Perfect Peace. A Portion for the Sorrowing. By the Rev. F. B. Meyer. Revell Co. 1897. Pp. 82.

Mr. Meyer's little leaflets have had an enormous circulation all over the world, proving their adaptation to 'all sorts and conditions of men.' This is a collection of four of them, the first of which gives its title to the booklet. The others are 'How to bear Sorrow,' 'The Blessed Dead,' and 'Comforted to Comfort.' As long as the world is full of sorrow those who have learned the lessons, which it is the object of these pages to teach, ought to pass on what they have gained to others. Perhaps there are few ways of doing this more satisfactory than keeping in hand a supply of such leaflets to enclose in letters of sympathy, for which they have a perpetual mission. This inexpensive little book may be readily sent by mail, as it only weighs three ounces, and ought to be circulated by the hundred thousand.

Christ Reflected in Creation. By D. C. McMillan. Revell Co. 1897. Pp. 77.

Of the author of this little book we know nothing. It is intended to impress by various meditations the truth that Christ is the Foundation Stone and the Center

of the World's Imperishable Civilization. The price of each of the last two is \$0.25.

Seven Years in Sierra Leone. The Story of the Work of William A. B. Johnson, missionary of the Church Missionary Society from 1816 to 1823 in Regent's Town, Sierra Leone, Africa. By Rev. Arthur T. Pierson, D.D. New York, Chicago, Toronto: Fleming H. Revell Co. 1897. Pp. 252.

This is a rearrangement of material to be found in a biography of Mr. Johnson tardily published in 1852 almost thirty years after his death, and long since out of print. Dr. Pierson is an expert in all that relates to missionary biography, and it seemed to him, as it will seem likewise to every sympathetic reader, that the story of Mr. Johnson's remarkable work under extraordinarily discouraging circumstances, was too valuable to be lost sight of. The colony of Sierra Leone was originally projected by Granville Sharp and other philanthropists to provide a suitable home for destitute negroes from different parts of the world. Four hundred and seventy blacks were removed thither from London itself, about twelve hundred from Nova Scotia, and there were constant additions from the slaves taken from captured slave ships. The place was now and again raided by pirates, and was pervaded by the African fevers which have destroyed the lives of such multitudes of Europeans.

Mr. Johnson was an uneducated Moravian mechanic who had first been led to England, then converted, and at last led to give himself to the foreign work among the despised outcasts in Africa. He was a man of deep piety, taught of the Lord and not of men. When the field was divided up, he was assigned to a spot then rejoicing in the highly appropriate name of Hogbrook, after changed to Re-

gent's Town. The transformation wrought in this wretched place in the seven brief years of his labors there almost exceeds belief, but the documents quoted in the appendix show that no doubt of the main facts could be entertained. Mr. Johnson lived to see more than 400 communicants gathered into his station, and had almost 1000 children in his schools. The lives of the Church members were the most convincing evidence of the thoroughness of their conversion, and their contributions for self-help, for home and foreign missions, were phenomenally large, considering their deep poverty. Enough is told of the later history of the colony to give it a fresh interest in the mind of any one interested in the rescue of the world from darkness to light. Dr. Pierson has done all lovers of such work a good service by this volume.

The Gist of Japan. The Islands, their People and Missions. By the Rev. R. B. Peery, A.M., Ph.D. With illustrations. Revell Company. 1897. Pp. 317.

This volume consists of sixteen chapters written by a Lutheran missionary in Japan. The first two chapters give a general account of the Japanese Empire and a brief sketch of its history. Then follow four more on Japanese Characteristics, Manners and Customs, Japanese Civilization and Japanese Morality. Three chapters are devoted to a brief epitome of the first introduction of Christianity and of the history of the Romish and Greek Missions, followed by a notice of the introduction of Protestant Denominations. The remaining six chapters discuss Qualifications for Mission Work in Japan; Private Life of the Missionary; Methods of Work; Hindrances; Special Problems; and the Outlook.

Mr. Peery tells us that the Lutheran Mission was begun only four

years ago, and the implication is that his own residence in the Japanese Empire has been limited to that time. He writes with confidence which interests while it often fails to convince, especially in view of the fact that his own home has been in a small and somewhat obscure city called Saga.

Mr. Peery's title is infelicitous. It suggests that he is about to epitomize everything of any consequence about the entire Empire and present to us the results. This was far enough from his thought, and in fact it is not quite clear just what his thought was. Japan is not a land in regard to which it is easy for any one to say anything new, and Mr. Peery has wisely not tried.

His criticisms of mission methods, as for example the educational enterprises in which he has no experience, are worthy of examination and possible refutation. In one place he informs us that one-third of the missionaries in Japan would find it difficult to make an impromptu speech in that language. Still later (page 284) he affirms that "my readers may be surprised to learn that of the missionaries laboring in Japan one-third cannot speak the language intelligibly to the natives." Upon this point we should be glad of a word from Dr. M. L. Gordon, the accomplished author of 'An American Missionary in Japan.'

Mr. Peery makes another statement which ought to be inquired into. Speaking—page 293—about self-support in Japanese Churches, a matter in which they are popularly supposed to take the lead, he says that there is not only very much less than there ought to be of real self-support, but a great deal less than there is supposed to be. "In this regard the statistics usually given are very deceptive. Many of those Churches put down as self-supporting are either so

largely through the private contributions of the missionaries of the station, or are Churches in connection with mission schools, where the expense is small, because one of the professors who draws a salary from the Board, acts as pastor. I have heard of one Church marked 'self-supporting' that was composed of only one man and his family. The man was the evangelist, who, having some private means, supported himself. While the annual statistics show fairly good contributions 'by the native Churches,' it should be borne in mind that the contributions of a large body of missionaries, who are liberal givers, are included. At most stations they give more than the whole native Church combined."

This misrepresentation by statistics is a great evil, from which missions in China are by no means free. In our opinion to enter under the head 'Contributions from Natives' monies received from missionaries, is 'to pervert the ultimate and decisive sign of thought' and to vitiate the value of statistics altogether.

Mr. Peery writes in an interesting way, albeit his use of words is often provincial, as when he mentions that 'the greetings between friends are often right funny,' and in another place he declares that there is about 'the same faith placed in Buddhism by its adherents as is placed in Christianity by its.' There are eight illustrations of the conventional Japanese views, including the Mountain that we have seen somewhere before!

The book as a whole adds nothing to our knowledge of Japan, but it is not the less useful for that reason, as the rearrangement of what we already know is often quite as useful a task as miscellaneous additions. The American price is \$1.25.

On the Indian Trail; Stories of Missionary Work among the Cree and Sisseton Indians. By Egerton R. Young, author of 'Three Boys in the Wild North Land,' 'By Canoe and Dog-Train,' etc. N. Y.: Fleming H. Revell Co. 1897. Pp. 214.

This work by the well known Canadian missionary, is a collection of some excellent stories of his long experience among the almost inaccessible natives of the extreme north of British America. There are sixteen chapters and eight illustrations, besides an admirable portrait of the genial author. The only possible criticism upon his books, is that they are so inferior to his spoken addresses, which are models of simplicity, depth and pathos. But for those who have never heard him, and who cannot hear him, Mr. Young's books are the next best thing. The price in the U. S. A. is \$1.00

A Concise History of Missions. By Edwin Munsell Bliss, D.D., Editor of 'The Encyclopedia of Missions.' Revell Co. 1897. Pp. 318.

The author of this little handbook is well known for his service to the cause of missions in editing the Encyclopedia of the world's work in that line—a task the difficulty and the delicacy of which few appreciate. Before that work appeared the only volume covering the subject so far as known to us was 'Newcomb's History of Missions,' which was half a century behind the times. Though the publishers of that book contemplated revising it, they never did so, and we have no doubt they found the task too much for them. Dr. Bliss knows a great deal about missions, and he has the art indispensable to an encyclopedist of reducing proportionally. The book is divided into three Parts, of which the first is 'General History,' the second 'Development of the Field' and the third 'Organization and Methods of Mission Work.' The

first Part contains six chapters on Apostolic and Medieval Missions, Roman Catholic Missions, Early Protestant Missions, British Missions, American Missions and European and other Missions. Eight chapters are devoted to the development of the Field, of which China gets 18 pages—certainly affording no waste spaces. The third Part discusses The Object and Motive of Missions, Organization of Mission Work, Agencies on the Field, Zenana and Medical Work, Literature and Bible Translation, Church Formation, Self-support and Social Development. For the uses to which it is designed the work is certain to be fitted. The American price is \$0.75.

A. H. S.

其包脚歌. *Don't bind the Feet. A Ballad.*

This is a Chinese tract against the nefarious practice of binding the feet, and as, in the main, a native production it is all the more valuable and important. In the form of a ballad, it comes by way of Hankow from Hunan, which has hitherto been a most anti-foreign province, is yet in some respects the most forward in adopting foreign customs. The proclamations issued by the Viceroy, along with other things, are most hopeful in reference to the future of that part of the country.

At the outset the tract contains an earnest exhortation by Dr. John on the subject, wherein the evils of the custom are shown on moral and Christian grounds, and a large amount of information is given in regard to it. This is by way of introduction to the ballad in question. It is well written in rhythmic style, and plainly and pointedly describes the sin and suffering of the practice. The language used on the occasion is most pathetic, as

it bears upon the poor girls who are subject to it. Their tears and agony on the one hand, and the beating and reviling on the part of their mothers on the other, in the course of the infliction, are detailed in painful terms, while the long period required to bring about the desired issue, anterior to a life-time of deformity, adds to the iniquity and cruelty of the whole. Every possible illustration and argument are employed from the standpoint of the writer to denounce the custom, individually, socially and nationally, alike in the endurance of the misery and the consequences following from it.

It is surprising that such a survey of the universal and long established habit should be made at the hands of a native scholar, but it is only characteristic of the change of sentiment that is taking place in many things in these days of general awakening. It is acknowledged that the view so strongly maintained and enforced has been at the instance of the publications of the Anti-foot-binding Committee in Shanghai, which has exerted a very great influence in high quarters and generally, and we regard this ballad from the form in which it is written, and the simplicity and aptness of the language, as a most valuable addition to the literature on the subject, calculated to give it currency and carry conviction to the minds and hearts of the natives far and wide. It would require a translation of the whole to convey a full idea of the varied and weighty sentiments brought forward, and we are glad to hear that is likely to be the case in the *North-China Daily News*. In fine, every class is appealed to, every relation of life is addressed, and every objection is met, all in a most temperate and earnest spirit, that the custom may be abandoned and a new order of things introduced into the country.

At the close we have a rescript from the viceroy as to the regulations forbidding foot-binding. An account is given of the vast population of China, some 400 millions, of whom half are women, and they are all accustomed, excepting the extremely poor, to adopt this practice. Then the disadvantages of it are shown in various attitudes and engagements, utterly unfitting them for the active duties of life, and so presenting a very great contrast to what once was or what should be in a well-ordered

country. The government has issued warnings many a time on the subject and exposed the loss and danger connected with it in various ways at home and abroad. Altogether the habit is reprobated, and the authorities in a number of places mentioned are spoken of as having condemned the practice, and a brief appeal is made that every effort should be put forth to put a stop to it, and the Society assisted to save 200 millions of women and girls, as also 100 millions of men from the vice of opium-smoking.

W. M.

Editorial Comment.

A Happy New Year.

THIS is what we wish to all our readers; and we are sure that our wish will be realized just in that degree that they put into practice the one method of securing true and lasting happiness,—living for others rather than self. May we one and all strive more than ever before to imitate the example of Him, who came not to be ministered unto but to minister, and to give His life a ransom for many.

* * *

THE year that has just gone by has seen the usual changes in our missionary force. The death roll of the year shows some who have gone to their reward after years of service like a shock of corn fully ripe; others have been called away in their prime, when they were beginning to feel that their years of study and experiment were but preparation for greater usefulness in what they hoped would be the best years of their life; others have been called away just as they

were beginning their work with all the ardor and hope of youth. While we may lament the apparent loss to the work and sorrow with those who have been deprived of the companionship of dear ones, we can say with joy, "Blessed are the dead that die in the Lord."

* * *

OUR hearts go out in sympathy toward those who have been obliged to give up their cherished work, because of failure in health; and also to those who with earnest desire to serve God have undertaken a work for which they were not prepared; and to which God had not called them as they fondly hoped. Our prayers go out for these; and also for those who have gone to the home lands for a season of rest (?) and refreshment, and we know their prayers will ascend on our behalf. Blessed be God for prayer, well would it be for all of us if we trusted more in our prayers and less in our plans.

WHILE some have been called away, the work has still gone on, and reinforcements have been coming in increased numbers; nearly every steamer has brought its quota of missionaries, some in the flush of youth and expectation, with no other experience and preparation than earnest whole-hearted love to God and man and desire to serve their beloved Master; and the assurance that the same God who has saved them and blessed their labors in the home lands will be with them and make them a blessing to the Chinese. Others after a well earned furlough, in which their zeal has been fired by contact with new experiences and by absence from their daily routine, come back with eager longing to do still more for those whom they have learned to know and love.

THE year has been one of progress in all lines of mission work. One point worthy of notice is the change in the attitude of officials towards missionaries. They are beginning to appreciate the value, though they may not understand the reason, of their disinterested services; and they are looking to them for help in their educational enterprises. There is an increased and increasing demand for Western literature, which is manifested in the existence of pirated editions of works on education and science. It is to be regretted that these "pirates" studiously avoid all references to Christianity, leaving out of their editions, whenever possible, all and everything distinctively Christian. This is to be expected, and adds emphasis to the fact that the natural man receiveth not the things of the Spirit.

It is encouraging to hear that officials are beginning to read and study the Bible. While it may be that the reverence which some have for the Bible is not far removed from superstition, it is nevertheless true that no man can long continue the earnest, careful and unprejudiced study of the Word of God without being convinced of the truth of the Gospel and convicted of his own sinfulness and need of salvation. If it be true, as reported, that one of the examiners gave as a theme, "the Flood," and recommended the Old Testament as the best authority on the subject, we have great cause for thankfulness.

* * *

WHILE we have cause to be thankful for these evidences of approval and look upon them as encouraging signs, we have to record that our work still meets with the usual obstructions and opposition in many places. — Is not this also a sign of advance? Our adversary is ever ready to contend with and fight against us; and while we welcome the co-operation of good and true men, we need to remember that the friend of the world is the enemy of God; and the activity of the adversary is also a sign of Christian progress.

* * *

THE most noteworthy event in the political world has been the occupation of Kiao-chou by the Germans. The ostensible excuse was the murder of two German missionaries at Yen-chou; but it is evident that the seizure was in pursuance of a previously settled policy. The acquiescence of all the powers in the seizure is remarkable; and while we

hold that it was unjust and unnecessary, we still expect that God will overrule it all to His own glory.

* * *

WHAT of the future. Looking at what has been done, considering the advance of the past year, one might draw a picture bright with rosy hues of promise; but though we do consider the prospect as decidedly hopeful, there is an element of danger in the position against which we need to be warned. While officials are looking to missionaries for help and counsel, it is not because they are the apostles of the true religion, which is China's only hope; but because the officials wish to use them as their tools in carrying out their own schemes for the salvation and aggrandizement of the empire. They know the missionaries are honest, and they think they are the best suited to carry out official plans. It is needful that the missionary be on his guard, lest he be deceived by specious promises and entangle himself with Chinese officialdom.

* * *

IN their desire for Western learning there is a great danger that the people will content themselves with the husk of Christian civilization and ignore the vital principle which alone can secure permanency, or they may take advantage of the arts and sciences which have flourished and developed under Christian influence and use that which they owe to Christianity to attack its adherents. Only disaster can come to China if she is content with the mere outward signs of the inward progress and growth. Christian civilization, while it

is potent to build up on a true foundation, is equal potent to destroy all shams and pretences; and there is no hope of improving China by introducing Western arts and sciences unless the hearts of the people are regenerated by the Holy Spirit.

* * *

"WOE to him that buildeth a town with blood and establisheth a city by iniquity." "They that take the sword shall perish with the sword." Such is the judgment of the Word of God upon all attempts to advance His kingdom by means of violence, and while we expect God to bring good out of the unjust aggression of the Germans, we cannot, we dare not, approve of it. God makes the wrath of men to praise Him, and so He will in this case; but it will be a sad thing not alone for China, but for all concerned if the powers undertake to partition the country. It will be the beginning of unending strife and bloodshed, which we pray God to avert. It would be the greatest thing that Britain ever did if she were to step in and say to the would be devourers, No! China shall not be divided; but she shall be reformed and saved. In such an effort to preserve the integrity of the Chinese Empire, Britain would have the support of Japan and the active acquiescence of the United States.

* * *

AT present it looks as though China would be divided unless some such action is taken and taken soon; and we can but feel that any division of China will bring disaster to missions. How can we appear as heralds of the

Gospel of righteousness and peace, while we are citizens of the countries which are robbing China and quarelling over the spoil. God rules, and so we know that whatever comes, it will only work toward the hastening of that glorious day when He shall come whose right it is to rule.

* * *

MANY readers who have been interested in the not infrequent references in these columns within the past year to the work of the late Dr. Nevius, will be glad to know that the emphatic and repeated call for a more precise knowledge of the history of that work, is likely to be met.

So much attention has been attracted to it, especially by the world-wide distribution of his

pamphlet on Methods of Mission Work, that inquiries into the results have greatly multiplied. We have reason to expect within a few months a full presentation of the facts in the case from trustworthy sources, and it is greatly to be hoped that the effect of the further examination of the whole matter *de novo*, will be to show that there is here a fruitful germ which under proper conditions may be a blessing to many missions in many lands. At the same time it is necessary to assume as an axiom that there is not, and in the nature of things cannot be any one way of conducting the Lord's work in the world, and that while there undoubtedly is good in all, none are all good.

Missionary News.

Christian Endeavour Societies in Spain.

Mr. W. H. Gulick, of the American Board, writes from Spain:—

"The first Society was formed in our Boarding-school for Girls in San Sebastian. From this centre the growth has been continuous There are to-day in Spain nineteen Societies, eight of them Juniors and eleven Young People's, with over 400 members, about equally divided between active and associate.

Notice has just been received by us that the 'Badge Banner' for the greatest proportional increase during the last year in the number of Junior Societies, has been awarded by the United Society to Spain; it being now in Mexico. The companion trophy for the greatest proportional increase in Young People's Societies falls to Ireland. It is

significant how these banners are being won by Roman Catholic countries."—*Missionary Herald*.

Last year the Endeavour Societies of the Disciples of Christ in the U. S. gave \$3,358.63 gold for Foreign Missions. In reference to the above Dr. Francis E. Clark, President of the United Society, says: "I am much gratified to see the growing interest in foreign missions among the Endeavour Societies of the disciples of Christ. It is not unreasonable to expect contributions from every Endeavour Society during the missionary year."

We earnestly ask C. E. Secretaries to prepare statistics of their various Societies and to send them to the Corresponding Secretaries of the United Society for China as early as possible after January, 1898.

JAMES WARE,
Gen. Secretary.

From Thibet.

The following is, in abridged form, a letter just received by a friend from far-off Thibet, and contains much that will be of interest to our readers.

Tawhai, N. E. Thibetan Frontier,
16th Sept., 1897.

Our Lord has been very good to His little ones here; because the rebellion did not harm us, and by our medical knowledge we were made a blessing to many a wounded one who, without us, would have died.

We have three horses to do our itinerating work with; two of them were presented to us by the Governor of Shensi. But best of all we have many friends who are studying the doctrine. We have a "living Buddha;" his name is Cho-nia-lung lama, from Kum-lum.

There are two others from Gom-ba Soma. The title "lama" is here only given to re-incarnations. The common priests are called akabrother. The above know a good deal of the doctrine. Pray for them and for many others to whom we have spoken or who have read our books from among the common priests and people.

Long had I yearned to be able to get to the south of the Kokonor to give the Gospel to some of the numerous Thibetan brigands there.

And therefore I welcomed with great joy an invitation to go and operate on an old man's eye, who was blind with cataract, and whose encampment was six days' journey

from here and right in the district inhabited by the robbers, and where only heavily armed parties dared to go. As far as I know no European was ever there. We were very fortunate in having the man's son as a guide, as he is a robber among robbers.

No food can be bought on the way, so has to be taken in large quantities. We are in the saddle all day. At 4 p.m. we look for a place with good grass, near fresh water, where some days previously cows have grazed, so that the cowdung, now dry, may serve as fuel. This found the yaks are unloaded, and a fire built. On the fifth day we arrived at the encampment. Although we constantly saw robber bands we were not assaulted.

The inhabitants of the tents were dirty—very. But seemed healthy and strong. Their needs are few. Each man has a matchlock, sword and basin of wood.

On the whole they were a jolly lot, full of laugh and joke, although destitute of musical instruments.

On the third day I was successful in the operation on the eye.

About one in every tent of ten or twelve can read.

In all we distributed over two hundred Gospels to priests and laymen. They were gladly received and read. I estimate that by the books alone two thousand persons have been reached who never as much as heard of the existence of any other religion than Buddhism.

PETER RYNHART.

Diary of Events in the Far East.

December, 1897.

4th.—Reported that the German Minister has formulated his demands on the Tsung-li Yamén under six heads:—

"(1) Tls. 200,000 indemnity for the two German missionaries killed at Yen-chou. (2) The rebuilding of the chapel destroyed in the riot. (3) The payment of Germany's expenses incurred in the

occupation of Kiao-chou. (4) Li Ping-hêng, retiring Governor of Shantung, to be cashiered and dismissed from the public service. (5) The severest penalties upon the murderers of the German priests and upon the local authorities where the riot took place. (6) a. Germans to be given the sole right to open coal mines throughout Shantung pro-